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515 The hands are usually washed previous to eating, and it is a frequent practice to go to the creek for a bath immediately after a meal.

264 Upon arising in the morning a calabash of sweet (unfermented) cassiri is frequently taken as a pick-me-up, following which a search is made of the pot for breakfast. During the day those individuals who [illegible] about the house raid the pot at will. In the evening, when the men have returned from the bush and the women from the field, food is usually taken by all at the same time.

RAIMENT

291 177 439 SARTORIALLY the Caribs of the Barama still present a primitive appearance. Trade cloth, it is true, has been making its way up the river in limited quantities for at least a hundred years, as the testimony of Schomburgk informs us. Its dearness and the intermittent character of the sources of supply have greatly restricted its use. But throughout the entire Barama area in 1932–33, trade cloth was in use for making the loin cloths of both sexes. [286] The old method of weaving "laps" from cotton and bark fibre has apparently been completely forgotten. In the settlements along the lower part of the river, where contact with trading posts and prospectors is relatively frequent, practically all of the women have dresses of some sort made from imported cloth, and in these lower communities many of the men possess singlet undershirts, short khaki trousers, and old felt hats, articles which comprise an important part of the stock of a trading post or of the "trade goods" of any expedition coming into the area. Trading posts or bush shops serving the Indians and the Negro gold diggers are maintained at Kokerite, Massawini, and Towakaima. (See map, Fig. 1.) They are forlorn little thatched shacks; the Kokerite and Massawini shops are owned by creole Portuguese, the Towakaima shop is owned by a Chinese. The Kokerite shop is in charge of an East Indian, the Massawini shop is under the direction of a Portuguese, the Towakaima shop (owned by Chee-a-Fat, a Chinese man of business whose base of operations is at Arakaka on the Barima) is operated by a Negro. Their stock, without exception, is small and confined to staples and trade goods, but they represent the only outposts of European civilization in the area.

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291 Above the falls at Towakaima, however, there are no shops, and at the time of my first visit, in December, 1932, only one or two prospectors. So the Indians of the upper Barama had no trade cloth for the making of sophisticated garments; women had no dresses, nor did the men have trousers. It is, therefore, the dress of these Indians which I shall describe, and it must be remembered that the description holds good for many individuals throughout the entire area, individuals who have not the means to procure the rudiments of European dress. Throughout the whole region the men usually use only a loin cloth for daily wear, even in cases where trousers or shirts are owned for "dressing up." The women, [797] on the other hand, having been instructed in Christian modesty by the good officers of the now defunct mission stations at St. Bede's and Kokerite, wear the European type of clothing more generally than the men. The dress, however, seems to be more an article of pride than a guardian of modesty. After becoming used to my presence the ladies did not hesitate to lay aside their dresses when doing heavy work which might tear or soil the garments. (See Plates 9, *b*-11, *a*, for different types of men's and women's clothing.)

The man's lap or loin cloth is called wokuru kamisharu. It is [828] almost always made of red cloth. Red appeals to the men's color sense, but also the Indians believe on the basis of experience that the red dye fades less quickly than other types. The strip of cloth is about eight inches wide and varies in length according to the size of the owner. A total length of forty inches is sufficient to allow pendant ends front and rear of a proper length on 291 a medium-sized man. Each end is decorated with a fringe of home- 531 spun cotton yarn called epururu (end thing) or sesururu (fuzzy thing). If beads are available a band of bead work may be worked into the fringe at its base. At each end of the cloth proper is usually a stripe of appliqué made of small bits of differently colored cloths sewn together and upon each other to form a pattern. These patterns (called piepaitu or piekono) have no extraneous significance at the present time. Usually the fringe on the end of the loin cloth which hangs down in back is carried up along each side of the cloth about two inches, thus distinguishing the front and the rear ends for the wearer.

291 The loin cloth is drawn between the legs and supported front

1 [i.e., trading shops run by foreigners – Analyst]

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and rear by a belt or girdle which is worn around the waist. The girdle (akondenano, anyone's girdle; akondu, girdle) is made of two cotton cords, each of which is made of four strands braided together. The two braided cords are joined together to a tie-string at either end, the two tie-strings being knotted together when the girdle is worn. A man usually wears two or more akondus. Like a belt, they rest at the sides of the body upon the eminences overlying the illiac crests, sagging downward front and rear so that the navel and the upper lumbar region are exposed. A longer piece of the loin cloth is allowed to hang in front than in back; the front piece is eighteen inches to two feet in length, the back pendant piece only a foot. When engaged in active work, a man usually tucks up the front end of the loin cloth into his girdle.

Women also wear a loin cloth (wori kamisharu tupuru), which when possible is made of blue cloth. It is usually undecorated, bearing no fringe or appliqué. More rarely fringe and appliqué decorate the front end of the female loin cloth. The woman's loin cloth is shorter and slightly wider than the man's. Like the man's, it is initially passed between the legs and suspended from a girdle. In front, however, only a short wide piece hangs free, like a small apron, while the superfluous material at the rear, instead of being allowed to hang as a pendant end after being passed over the girdle, is brought back between the legs and tucked into the girdle in front, under the pendant apron-like strip which hangs down over the pelvic region. Thus the man's costume provides only a single covering of the pelvic organs, while the arrangement of the woman's loin cloth provides double protection in this region.

The woman's girdle (wori akondu kasuru, woman-girdle-beads) is composed of several strings of white china beads attached to tie strings at either end, as in the case of the braided cords of the man's girdle. The number of strings of beads varies with the ability of the owner to procure them through trade channels. Good bead girdles are rare at the present time because, for some unknown reason, china beads are difficult to obtain in Georgetown and are consequently seldom imported into the bush by traders. In case a woman has no beads, she contents herself with a girdle of unbraided cotton cords. The loin cloth, as I have said, constitutes the only article of clothing for women in regions where trade goods are scarce. But because the women, wherever cloth, needles,

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and thread are available, are assiduous if not highly accomplished seamstresses, certain other items which are occasionally included in the female wardrobe deserve mention.

The loin cloths of both sexes, and the girdles, are made by the women. In addition they make the saiya and dresses. The saiya looks like a sort of skirt gathered into a band around the top. Instead of being worn around the waist, the saiya is suspended over one shoulder around the neck, leaving the other shoulder bare. Dresses of several imported patterns are constructed by the women, most of them having knee-length skirts and being rather clumsily fitted. One which enjoys a wide popularity on the lower Barama employs the "trap-door" feature familiar to American connoisseurs of underwear for nursing mothers of a generation ago. Dress patterns and knowledge of needle work have been introduced to the Carib women from at least two sources. The missionaries, here as elsewhere unconsciously working hand in hand with the traders, considered it part of the Christian religion to encase the bodies of the women in garments which would adequately protect them from the gaze of men, and provided cloth and instruction to the women for this purpose. Secondly, during the 'heyday' of the lumber business, when the sawmill at the mouth of the river was flourishing, the proprietors of that establishment were required to tax their ingenuity to the utmost in importing constantly new types of trade goods with which to rouse the avidity of the Carib woodcutters and their wives. A Carib takes the sensible attitude that there is little point in working for someone else, once he has earned all that he desires. And since the simple desires of the Caribs could be satisfied with the proceeds of a few days' labor, it was necessary for the harassed sawmill operators, who were dependent upon Carib labor in their woodcutting operations, to stimulate new desires in the hearts of their employees. One of the results of this situation was the importation of cheap ready-made silk and cotton dresses, which immediately caught the eye of the women. Unhappily, the husbands were required, at the prevailing level of prices in the bush, to work long and earnestly to procure the garments, but the women got the dresses in the end. In the course of time the necessary patching and repairing on these gowns led the women to a familiarity with their construction, so that the more skillful seamstresses learned how to dupli-

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cate them more or less accurately. All this took place a dozen years ago, yet I was on many occasions shown the ragged remains of these "shop dresses" together with the home-made copies proudly exhibited for my critical judgment.

Babies and small children usually wear nothing at all. Some time before puberty both sexes don small loin cloths, usually bits of rag suspended between the legs from strings around the waist. (Plate 10, *a*.) The sexual differentiation in the manner of wearing the loin cloth, practised by the elders, is also recognized in the garb of the children. Near the mouth of the river several women have made dresses for their small daughters and romper suits for their little boys. The wife of Alec, my interpreter, whose home is at Kariako, is perhaps the outstanding matron in this respect.

The adult types of raiment are donned with the appearance of the physical changes accompanying puberty.

Ornament. A variety of ornaments made of cotton, beads, nut shells, insect wings, and small animal bones are donned by both sexes on special occasions. The men wear a long necklace called the kasuru kapuru, made of beads and cotton. It hangs down the back and at its end has a pendant tassel of beads or iridescent beetle wings. Men also wear a short plain necklace of cotton fringe, called moruren. The incisor teeth of leopards, wild hogs, and rats are especially prized for necklaces. They are strung on kraua cord to form short necklaces of the choker variety as well as longer types (Plate 12, *a*). If possible the teeth of only one animal are strung on a necklace, but this rule is not invariably followed. Pendants consisting of strings of seeds and cotton tufts are frequent (Plate 12, *b*). Wristlets are worn by the men; they are usually made of a woven band of homespun cotton with a fringe of china beads of various colors. In other cases they are woven from nibi fiber, the material used for making basketry (yame akundenana, bead bracelet). Men frequently wear armlets just above the elbow; these ornaments (yapesepuru) are braided from nibi fiber to make a thin band about one quarter of an inch wide; in some cases small fiber rings are suspended from the armlet. A man frequently wears two or three yapesepuru on each arm; it is said that these bands steady the arm muscles of an archer. In the villages around the head of the Barama many of the men wear ligatures (tsepu) above and below the calf of the leg; such a

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a, Three matapi, basketry tubes used for extracting the poisonous juice from the grated cassava.

b, Women's costumes typical of settlements removed from supply of trade cloth.

[End plate 9]

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b. The most usual type of homemade dress owned by women who can obtain trade cloth. Photograph also shows a favorite manner of arranging the hair.

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a. Typical costume of boy and man respectively throughout the Barama area.

[End plate 10]

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a, Appearance of a Carib man who works for one of the trading posts. This type of costume is unusual on the Barama.

b, The headman of Sawari, Miller, with his piai rattle. Note forehead covered with white powis-down and fillet of cotton on head.

[End plate 11]

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a. Young men in typical costume. The man at the right is playing the sambura, or drum.

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b. Beginning of one of the dances at Sawari. Women and girls start dances in a line facing the fiddle player with their arms around each other's shoulders.

[End plate 24]